

*st mary's catholic church
greenville, south carolina*



*eleventh sunday of the year
14 june 2026*


 INTRODUCTORY RITES
 

Entrance Antiphon

Psalm 27.7, 9

O Lord, hear my voice, for I have called to you; be my help. Do not abandon or forsake me, O God, my Savior.

Entrance Hymn

Praise to the Lord



1. Praise to the Lord, the Al - might - y, the king of cre -
 2. Praise to the Lord, a - bove all things so might - i - ly
 3. Praise to the Lord, who shall pros - per our work and de -
 4. Praise to the Lord— O let all that is in us a -



a - tion! O my soul, praise him, for
 reign - ing; Keep - ing us safe at his
 fend us; Sure - ly his good - ness and
 dore him! All that has life and breath



he is your health and sal - va - tion!
 side, and so gent - ly sus - tain - ing.
 mer - cy shall dai - ly at - tend us.
 come now with prais - es be - fore him!



Come, all who hear: Broth - ers and sis - ters, draw near,
 Have you not seen All you have need - ed has been
 Pon - der a - new What the Al - might - y can do,
 Let the "A - men!" Sound from his peo - ple a - gain—



Praise him in glad ad - o - ra - tion!
 Met by his gra - cious or - dain - ing?
 Who with his love will be - friend us.
 Glad - ly with praise we a - dore him!

Text: *Lobe den Herren, den mächtigen König*; Joachim Neander, 1650-1680; tr. by Catherine Winkworth, 1827-1878, alt.
 Tune: LOBE DEN HERREN, 14 14 47 8; *Stralsund Gesangbuch*, 1665; descant by C.S. Lang, 1891-1971

Penitential Act

Confiteor

I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done and in what I have failed to do,

All strike their breast, saying:

through my fault, through my fault, through my most grievous fault;

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

Priest May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

People Amen.

Kyrie

Missa Orbis Factor

The musical score consists of four staves of music, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the notes. The first staff has a repeat sign at the end. The second staff has repeat signs at both the beginning and the end. The third and fourth staves end with double bar lines.

Ky - ri - e, e - le - i - son
Chri - ste, e - le - i - son
Ky - ri - e, e - le - i - son
Ky - ri - e, e - le - i - son

Gloria

Missa VIII

Gló-ri - a in ex-cél-sis De - o. Et in ter-ra pax ho-mí-ni-bus
 bo - nae vo - lun - tá - tis. Lau-dá - mus te.
 Be-ne-dí-ci-mus te. A-do-rá - mus te.
 Gló-ri - fi - cá-mus te. Grá-ti - as á - gi - mus ti - bi
 pro-pter ma-gnam gló-ri - am tu - am. Dó-mi-ne De-us, Rex cae-
 lé - stis, De-us, Pa-ter om - ní - po - tens.
 Dó-mi-ne Fi - li u - ni - gé - ni - te, Je - su Chri - ste.
 Dó-mi-ne De-us, A-gnus De - i, Fí-li-us Pa - tris.
 Qui tol - lis pec-cá-ta mun - di, mi-se-ré - re no-bis.
 Qui tol - lis pec-cá - ta mun - di, sú - sci - pé de-pre-ca - ti - ó -
 nem no - stram. Qui se - des ad déx-te-ram Pa-tris,
 mi-se-ré-re no - bis. Quó - ni - am tu so - lus San - ctus.
 Tu so - lus Dó - mi - nus. Tu so - lus Al - tís - si-mus,
 Je - su Chri - ste. Cum San - cto Spí - ri - tu,
 in gló-ri - a De - i Pa - tris. A - men.

Collect

✠ LITURGY OF THE WORD ✠

First Reading

Exodus 19.2-6a

In those days, the Israelites came to the desert of Sinai and pitched camp. While Israel was encamped here in front of the mountain, Moses went up the mountain to God. Then the LORD called to him and said, “Thus shall you say to the house of Jacob; tell the Israelites: You have seen for yourselves how I treated the Egyptians and how I bore you up on eagle wings and brought you here to myself. Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people, though all the earth is mine. You shall be to me a kingdom of priests, a holy nation.”

Lector: The Word of the Lord.

People: Thanks be to God.



Responsorial Psalm

Psalm 100.1-2, 3, 5



Sing joyfully to the LORD, all you lands;
serve the LORD with gladness;
come before him with joyful song.

Know that the LORD is God;
he made us, his we are;
his people, the flock he tends.

The LORD is good:
his kindness endures forever,
and his faithfulness to all generations.

Second Reading

Romans 5.6-11

Brothers and sisters: Christ, while we were still helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us. How much more then, since we are now justified by his blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life. Not only that, but we also boast of God through our Lord Jesus Christ, through whom we have now received reconciliation.

Lector: The Word of the Lord.

People: Thanks be to God.



Gospel Acclamation



The kingdom of God is at hand.
Repent and believe in the Gospel. *Response.*

Gospel

Matthew 9.36-10.8

Deacon: The Lord be with you.

People: And with your spirit.

Deacon: A reading from the holy Gospel according to Matthew.

People: Glory to you, O Lord.

At the sight of the crowds, Jesus' heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd. Then he said to his disciples, "The harvest is abundant but the laborers are few; so ask the master of the harvest to send out laborers for his harvest."

Then he summoned his twelve disciples and gave them authority over unclean spirits to drive them out and to cure every disease and every illness. The names of the twelve apostles are these: first, Simon called Peter, and his brother Andrew; James, the son of Zebedee, and his brother John; Philip and Bartholomew, Thomas and Matthew the tax collector; James, the son of Alphaeus, and Thaddeus; Simon from Cana, and Judas Iscariot who betrayed him.

Jesus sent out these twelve after instructing them thus, "Do not go into pagan territory or enter a Samaritan town. Go rather to the lost sheep of the house of Israel. As you go, make this proclamation: 'The kingdom of heaven is at hand.' Cure the sick, raise the dead, cleanse lepers, drive out demons. Without cost you have received; without cost you are to give."

Deacon: The Gospel of the Lord.

People: Praise to you, Lord Jesus Christ.

Homily

Profession of Faith *(spoken slowly and reverently)*

I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.

I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,

Bow profoundly during these two lines:

and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.

For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come. Amen.

The Bidding Prayers

The Collection

The offering is for the support of the parish and for seminarians.

[Please Click Here to Make a Donation to Saint Mary's Church.](#)

Offertory Antiphon

Psalm 15.7, 8

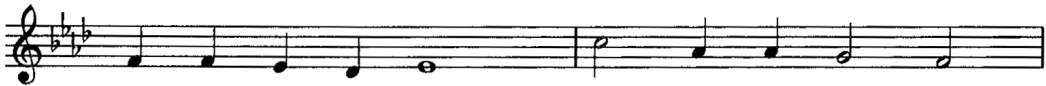
I will bless the Lord who gives me counsel. I keep the Lord always before me; with him at my right hand, I shall not be moved.

Offertory Hymn

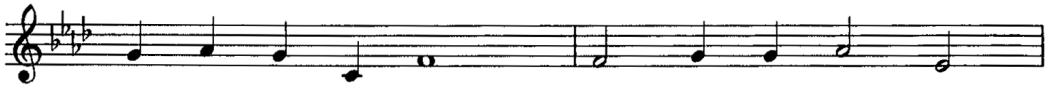
Come, Labor On



1	Come,	la - bor	on.	Who	dares	stand	i - dle
2	Come,	la - bor	on.	The	en - e - my	is	
3	Come,	la - bor	on.	A - way	with	gloom - y	
4	Come,	la - bor	on.	Claim	the	high	call - ing
5	Come,	la - bor	on.	No	time	for	rest, till



1	on	the	har - vest	plain,	while	all	a - round	us
2	watch - ing	night	and	day,	to	sow	the	tares, to
3	doubts	and	faith - less	fear!	No	arm	so	weak but
4	an - gels	can - not	share—		to	young	and	old the
5	glows	the	west - ern	sky,	till	the	long	sha - dows



1	waves	the	gold - en	grain?	And	to	each	ser - vant
2	snatch	the	seed	a - way;	while	we	in	sleep our
3	may	do	ser - vice	here:	by	feeb - lest	a - gents	
4	Gos - pel	glad - ness	bear:		re - deem	the	time;	its
5	o'er	our	path - way	lie,	and	a	glad	sound comes



1	does	the	Mas - ter	say,	“Go	work	to	- day.”
2	du - ty	have	for - got,	he	slum - bered—	not.		
3	may	our	God ful - fill	his	right - eous—	will.		
4	hours	too	swift - ly	fly.	The	night	draws—	nigh.
5	with	the	set - ting	sun, —	“Ser - vants,	well	done.”	

Words: Jane Laurie Borthwick (1813-1897), alt.
 Music: *Ora Labora*, Thomas Tertius Noble (1867-1953)

Offertory Anthem

Jubilate Deo

*Jubilate Deo, omnis terra;
servite Domino in lætitia.
Intrate in conspectu eius in exultatione,
quia Dominus ipse est Deus.*

WA Mozart

*Sing joyfully to God, all the earth,
serve ye the Lord with gladness; come
in before His presence with exceeding
great joy; for the Lord He is God.*



Sanctus (11.00 am Mass)

Missa Orbis Factor

San - ctus, San - ctus, San - ctus Do - mi - nus
De - us Sa - ba - oth. Ple - ni sunt cae - li
et ter - ra glo - ri - a tu - a
Ho - san - na in ex - cel - sis.
Be - ne - dic - tus qui ve - nit in no - mi - ne
Do - mi - ni.
Ho - san - na in ex - cel - sis.

Mystérium Fídei (The Mystery of Faith)

We pro - claim your Death, O Lord, and pro - fess your
Res - ur - rec - tion un - til you come_ a - gain.

 COMMUNION RITE 

Priest At the Savior's command and formed by divine teaching, we dare to say:

***People* Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

Priest Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Savior, Jesus Christ.

***People* For the kingdom, the power and the glory are yours now and for ever.**

Priest Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,
and graciously grant her peace and unity
in accordance with your will.
Who live and reign for ever and ever.

***People* Amen.**

Priest The peace of the Lord be with you always.

***People* And with your spirit.**



A - gnus De - i qui tol - lis pec - ca - ta mun - di:
 mi - se - re - re no - bis. A - gnus De - i
 qui tol - lis pec - ca - ta mun - di: mi - se - re - re no - bis.
 A - gnus De - i qui tol - lis pec - ca - ta mun - di:
 do - na no - bis pa - cem.



Priest Behold the Lamb of God,
 behold him who takes away the sins of the world.
 Blessed are those called to the supper of the Lamb.

People Lord, I am not worthy
 that you should enter under my roof,
 but only say the word
 and my soul shall be healed.

There is one thing I ask of the Lord, only this do I seek: to live in the house of the Lord all the days of my life.



AN ACT OF SPIRITUAL COMMUNION

LORD JESUS, I LOVE YOU ABOVE ALL THINGS.
HOW I LONG TO RECEIVE YOU WITH MY BROTHERS
AND SISTERS AT THE TABLE YOU HAVE PREPARED.
BUT SINCE I CANNOT AT THIS MOMENT RECEIVE YOU IN
THE HOLY SACRAMENT OF YOUR BODY AND BLOOD,
I ASK YOU TO FEED ME WITH THE MANNA OF YOUR HOLY SPIRIT
AND NOURISH ME WITH YOUR HOLY PRESENCE.

I UNITE MYSELF COMPLETELY TO YOU;
NEVER PERMIT ME TO BE SEPARATED FROM YOUR LOVE.

AMEN.

Communion Motets

Panis angelicus

St Thomas Aquinas; Cesar Franck

The bread of the angels becomes the bread of man; the bread of heaven is given a bounded form. O wondrous thing! The poor, the slave and the humble man feed on their lord.

Psalm 139

Anglican Chant

LORD, you have searched me out and known me; you know my sitting down and rising up; you discern my thoughts from afar. You trace my journeys and my resting places and are acquainted with all my ways. Indeed, there is not a word on my lips, but you, O LORD, know it altogether. You press upon me behind and before me. Such knowledge is too wonderful for me; it is so high that I cannot attain to it. Where can I go then from your Spirit? Where can I flee from your presence? If I climb up to heaven, you are there; if I make the grave my bed, you are there also. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there your hand will lead me and your right hand hold me fast. If I say, "Surely the darkness will cover me, and the light around me turn to night," Darkness is not dark to you; the night is as bright as the day; darkness and light to you are both alike. For you yourself created my inmost parts; you knit me together in my mother's womb. I will thank you because I am marvelously made; your works are wonderful, and I know it well. My body was not hidden from you, while I was being made in secret and woven in the depths of the earth. Your eyes beheld my limbs, yet unfinished in the womb; all of them were written in your book; they were fashioned day by day, when as yet there was none of them. How deep I find your thoughts, O God! How great is the sum of them! If I were to count them, they would be more in number than the sand; to count them all, my life span would need to be like yours. Oh, that you would slay the wicked, O God! You that thirst for blood, depart from me. They speak spitefully against you; your enemies take your Name in vain. Do I not hate those, O LORD, who hate you? and do I not loathe those who rise up against you? I hate them with a perfect hatred; they have become my own enemies. Search me out, O God, and know my heart; try me and know my restless thoughts. Look well whether there be any wickedness in me and lead me in the way that is everlasting.

Communion Hymn

The God of Abraham Praise



1. The God of A-braham praise, Who reigns en-throned a - bove;
 2. He by him-self has sworn: I on his oath de - pend;
 3. There dwells the Lord, our King, The Lord, our Right-eous - ness,
 4. The God who reigns on high The great arch - an - gels sing,



An - cient of ev - er - last - ing days, And God of love;
 I shall, on ea - gle - wings up-borne, To heav'n as - cend;
 Tri - umph - ant o'er the world and sin, The Prince of Peace;
 And "Ho - ly, Ho - ly, Ho - ly," cry, "Al - might - y King!



To him up - lift your voice, At whose su-preme com - mand
 I shall be - hold his face, I shall his power a - dore,
 On Zi - on's sa - cred height His king - dom he main - tains,
 Who was, and is, the same, For all e - ter - ni - ty,



From earth we rise, and seek the joys At his right hand.
 And sing the won-ders of his grace For ev - er - more.
 And, glo-rious with his saints in light, For ev - er reigns.
 Im - mor - tal Fa - ther, great I AM, All glo - ry be."

Text: *Yigdal Elohim Hai*; Ascr. to Daniel ben Judah Dayyan, fl.1400; Para. by Thomas Olivers. 1725-1799. alt.
 Tune: LEONI, 6 6 8 4 D; From the *Yigdal*; Transcribed by Meyer Lyon, c.1751-1797



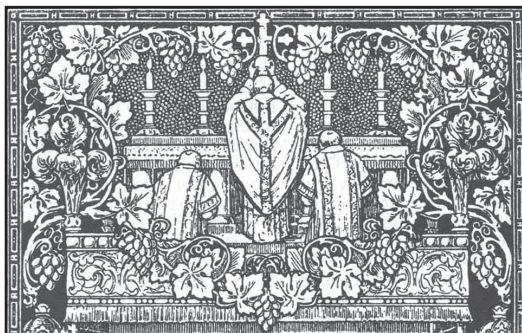
✻ CONCLUDING RITES ✻

Priest The Lord be with you.
People **And with your spirit.**

Priest May almighty God bless you, the Father, and the Son, and the Holy Spirit.
People **Amen.**

Deacon Go in peace.
People **Thanks be to God.**

During Mass at St Mary’s, the priest and people face the same direction at the altar, a custom that was once universal in the Catholic Church but is now rare in the celebration of the modern liturgy. For an explanation of this practice, please visit our parish website, smcgv.org, and look in the section called *Parish Links* for the essay entitled *Facing East to Pray*.



Page one: Saint Mary’s Catholic Church, Greenville, SC. (20th century).

Page six: Tissot. *He Sent Them Out Two by Two*. (19th century).

Page ten: Rafael. *Disputation of the Holy Sacrament*. (1509).

Page fourteen: David, Notre Dame, Dinant, Belgium. (1821).

from the office of readings for the eleventh Sunday of the year

When we pray, our words should be calm, modest and disciplined. Let us reflect that we are standing before God. We should please him both by our bodily posture and the manner of our speech. It is characteristic of the vulgar to shout and make a noise, not those who are modest. On the contrary, they should employ a quiet tone in their prayer.

Moreover, in the course of this teaching, the Lord instructed us to pray in secret. Hidden and secluded places, even our own rooms, give witness to our belief that God is present everywhere; that he sees and hears all; that in the fullness of his majesty, he penetrates hidden and secret places. This is the teaching of Jeremiah: *Am I God when I am near, and not God when I am far away? Can anyone hide in a dark corner without my seeing him? Do I not fill heaven and earth?* Another passage of Scripture says: *The eyes of the Lord are everywhere, observing both good and wicked men.*

The same modesty and discipline should characterize our liturgical prayer as well. When we gather to celebrate the divine mysteries with God's priest, we should not express our prayer in unruly words; the petition that should be made to God with moderation is not to be shouted out noisily and verbosely. For God hears our heart not our voice. He sees our thoughts; he is not to be shouted at. The Lord showed us this when he asked: *Why do you think evil in your hearts?* The book of Revelation testifies to this also: *And all the churches shall know that I am the one who searches the heart and the desires.*

Anna maintained this rule; in her observance of it she is an image of the Church. In the First Book of Kings we are told that she prayed quietly and modestly to God in the recesses of her heart. Her prayer was secret but her faith was evident. She did not pray with her voice, but with her heart, for she knew that in this way the Lord would hear her. She prayed with faith and obtained what she sought. Scripture makes this clear in the words: *She was speaking in her heart; her lips were moving but her voice could not be heard; and the Lord heard her prayer.* The psalmist also reminds us: *Commune within your own hearts, and in the privacy of your room express your remorse.* This is the teaching of the Holy Spirit. Through Jeremiah he suggests this: *Say in your hearts: Lord, it is you that we have to worship.*

My friends, anyone who worships should remember the way in which the tax-collector prayed in the temple alongside the Pharisee. He did not raise his eyes immodestly to heaven or lift up his hands arrogantly. Instead he struck his breast and confessing the sins hidden within his heart he implored the assistance of God's mercy. While the Pharisee was pleased with himself, the tax-collector deserved to be cleansed much more because of the manner in which he prayed. For he did not place his hope of salvation in the certainty of his own innocence; indeed, no one is innocent. Rather he prayed humbly, confessing his sins. And the Lord who forgives the lowly heard his prayer.

- From a treatise on the Lord's Prayer by Saint Cyprian, bishop and martyr
(d. 14 September 258)

from the pastor

Dear Friends in Christ,

In the past few years, the Diocese of Charleston has been blessed with an increase in the number of men offering themselves for priestly formation, and when the new academic year begins in August we will have around 36 seminarians in various stages of preparation for ordination. That is nearly double the number of candidates we have had for most of the past two decades, and that is very good news.

But this blessing also comes with a cost. Each year of educating a future priest costs about \$70,000 per man, and a total of nine years of education are needed for each priest - four years of college, one year of spiritual preparation, and four years of graduate school. With our current number of seminarians that means the Diocese of Charleston needs over \$2.5 million each year to pay for their training. Some funds for this purpose are taken from the Catholic Appeal of South Carolina, but because of the increase in the number of seminarians, the portion of the appeal given to seminary training now covers less than half the total cost of sustaining our candidates for ordination.

That is why the diocese has long taken a second collection each year to support our seminarians, and today's second collection is for that purpose. But starting next year we will begin the custom of taking two annual second collections for seminarians, and in 2027 those collections will be on Palm Sunday and the Solemnity of Christ the King.

To add to the confusion, here at Saint Mary's we also take a collection on Maundy Thursday to support seminarians, but that money is not transmitted to the chancery like the collections mentioned above. The funds we raise on Maundy Thursday remain in our parish to help support the seminarians from Saint Mary's and those who are assigned to us for summer experiences or pastoral internships.

As any parent who has put their children through college and graduate school can testify, it is an expensive task, and in the case of seminarians, it is even harder because they are prevented by their state in life from having secular employment to earn pocket money or help defray their costs. And that is why we must be generous to both the parish collection and the diocesan collections if we want more young men to be ordained to the priesthood for service in South Carolina.

Thank you for your commitment to helping these young men offer their lives in service to the Church, and in the second collection today please offer a sacrificial gift that will make it possible for the Diocese of Charleston to accept even more seminarians in the years ahead.

Father Newman